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The structure of the heart or ^{for that matter,} any detail of the organism cannot end with its physical description and be ^a useful ^{information.} ~~but~~ must further enter into human relationships which compasses all nature - not just our nature. It enters into man's recognition of aliveness and his care of that aliveness, and goes with the consideration for the relatedness of ^{all} life in general.

Every study, whatever ~~the~~ theme it has, deals with life in general which specifically consists of ^{of ourselves} ~~ourselves~~, whose intelligence molds the formation of our attitude to everything, ~~molds either on a restricted scale or broadly~~ depending upon how mature or universally ^{around} ~~the~~ intelligence has grown.

Before being affected and held by a fact, we should not disdain ^{acknowledging} ~~the~~ effect of knowing it upon ourselves. Let its covered root be ^{unconditionally} ~~seen~~ but ~~unconditionally~~ before we give ourselves over to its outgrowths of appearances. The mind does not gain in reason merely by admitting statements to memory, ^{or} ~~nor~~ by re-issuing them, ^{or} ~~without~~ seeking the broadest application which makes thought an observing rather than a collection and dispelling of terminations.

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The first has to be shown in its wider
range of action which we do by showing that not
only is it a pulsating mechanism but an emotional
responder as well. Every part of the human
organism is not merely mechanical but also
psychological. Though it exhibits mechanical
explicable behavior, it has a psychological
functions as well. The heart is not only muscle
and nerve but a great factor of sensation. And
because it is this, it shares in consciousness.
We see this in the fact that its sensation, its
feeling, can be cognized realistically in personal
experience which is more than any detailed
description of nerve apparatus and function could
possibly give.

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